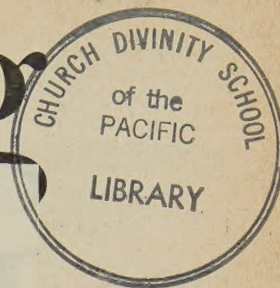


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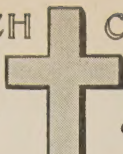


Past the quota to Central America [See page 6].

Official Prayer: No Easy Matter [p. 7]

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

No Right

I am amazed at the letters in your issue of this week commenting on the fact that a Protestant chaplain at the Naval Academy wears a surplice and stole and uses the Prayer Book service for Holy Communion. We have no right to criticize either of these actions on the part of any Christian minister. We should be justly disturbed if the Roman Church were to claim that such vestments and the liturgy were theirs and to be used only by their priests.

(Rev.) THOMAS C. DAVIS

Associate Rector, St. Stephen's Church
Wilkes-Barre, Pa.

No Secret

Congratulations on your excellent editorial, "Pentecostal Voices," in the July 17th issue.

I pray that God will "dynamite Episcopalian respectabilianism" wherever it exists. The Holy Spirit is apparently doing this by granting His people such gifts as healing, speaking in tongues, and prophetic preaching. Thank God for His power!

I once experienced the gift of speaking in tongues. I see no reason for keeping secret the working of the Spirit, whenever His gifts are poured out.

(Rev.) BERT HONEA, JR.

Member of Sacred Studies Dept.

St. Paul's School

Concord, N. H.

About the Virgin Mary

In the analysis of answers to "What About the Virgin Mary?" [L.C., July 3d] Fr. Lightbourn states, "Some men said . . . that they did not interpret the words of the hymn (No. 599), 'thou bearer of the eternal Word' . . . as referring to Mary, or to be taken as more than poetic metaphor."

Shortly after Athelstan Riley's great hymn was first published, one of the more Evangelical missionary societies of the Church of England brought out a version of the hymn to be used in North India. To avoid any suspicion of Mariolatry this particular line was rendered,

"O thou who art the eternal Word,
Most gracious, magnify the Lord."

Which of course makes nonsense. The author made it perfectly clear that his reference was to the Blessed Virgin and threatened legal action to prevent such tampering with his hymn.

(Rev. Canon) ERIC W. JACKSON

Cathedral of St. John the Evangelist
Spokane, Wash.

No man should receive Holy Orders unless he is able to understand the Catholic Faith thoroughly and, most of all, believe in that Faith entirely.

The Anglican Church has for its ministry the same priesthood as that of the Roman, Orthodox, and Old Catholic branches of the

Holy Catholic Church. Why then the doubting or misinformed priest? This can only lead to doubting and misinformed laymen.

R. K. O'CONNOR

Diocese of Louisiana

I was utterly astounded to read a report in the N. Y. Times that Dr. Krumm said Episcopalians don't have to make a decision that they believe in the Virgin Birth of our Blessed Lord. When a priest signs a written statement that he will support the doctrine isn't that a decision? When a person affirms in our two great creeds at Holy Communion and Morning Prayer that he believes in this doctrine, what is that?

Why do Dr. Krumm and other moderns who can't stick by the creeds feel they must remain in the Church?

D. W. PHILLIPS

Sierra Madre, Calif.

Protestants seem to feel that in making Mary the mother of His Son, God committed a *Faux pas* of major proportions, which we have since been doing our best to correct by thrusting her firmly into oblivion.

We realize that most of the Protestant attitude toward Mary has resulted from the Roman Catholic attitude, which we admit has gone too far in the other direction. However, it seems to us that if we allow Rome's over-enthusiasm in one direction to force us into the opposite error, then our religious beliefs and practices are dictated not by conscience, faith, or reason, but by Rome.

Theological disputations about her freedom from original sin, her bodily assumption, her coronation, or her "position in the economy of salvation" are interesting but unessential speculations. The really important thing about Mary we already know. God chose Mary to be the mother of His only Son.

In the last analysis, it isn't possible for any of us to give honor to Mary or to withhold it from her. We can only acknowledge or ignore the supreme and eternal honor that God has already given her.

ADA BELLE ERICSON

LYDIA D. SHEPHERD

Summit, N. J.

One article — the Virgin Birth — appears in both the Apostles' Creed and the Nicene Creed. Since the beginning of the Reformation the *Book of Common Prayer* has been subjected to a number of sweeping revisions — but can any doubter deny that the fact of the Virgin Birth has never been questioned in any one of them?

A pious priest once said: "wherever Mary is no longer held in honor, the worship of Christ has also begun to languish."

CLARENCE M. LINDSAY

San Diego, Calif.

Far Removed from Religion

As a long-time subscriber to THE LIVING CHURCH and as a fairly consistent reader of its editorials, I was particularly interested in the one on Mr. Stephen Bayne in the July 3d issue. The fact that you voice approval and commendation of this young man's actions would seem to indicate that you may have at least some faint suspicion of which of the tenets of the American Legion Mr. Bayne dis-

Continued on page 12

The Living CHURCH

Volume 141 Established 1878 Number 7

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

August

- Ninth Sunday after Trinity
- Tenth Sunday after Trinity
- St. Bartholomew
- Eleventh Sunday after Trinity
- Brotherhood of St. Andrew, annual conven-
tion, Sewanee, Tenn., to September 4th.

September

- Twelfth Sunday after Trinity
- Thirteenth Sunday after Trinity
- Fourteenth Sunday after Trinity
- National Conference of Deaconesses, execu-
tive committee meeting, annual conference,
and retreat, at DeKoven Foundation, Rac-
ine, Wis., to 23d
- 0-22. Synod of the 5th province, Milwaukee
- 0-22. Convention, missionary district of North
Dakota, at Great Falls, N. D.
- St. Matthew, Ember Day
- Ember Day
- Ember Day

NEWS. Over 100 correspondents, at least one in
each diocese and district, and a number in foreign
countries, are *The Living Church's* chief source of
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responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to
Religious News Service and Ecumenical
Press Service. It is a member of the Asso-
ciated Church Press.

THE LIVING CHURCH is published every
week, dated Sunday, by the Church Literature
Foundation, at 407 E. Michigan St., Milwaukee 2,
Wis. Entered as second-class matter February 6,
1900, under the Act of Congress of March 3, 1879,
at the post office, Milwaukee, Wis.

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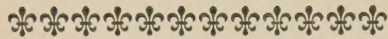
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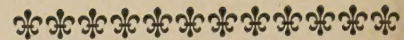
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ASSUMPTION



The two old women by the mother's bed
Keened into silence and a swaying sleep.
It was not long until the dawn would break.
John, in the other room, was still awake,
Remembering the words her son had said.
At last they left him and his sleep was deep.

The mother had not stirred since afternoon;
She lay in the brief peace of those who rest
Between a sickbed and another bed;
A slight breeze brushed the unresponsive head;
The gray hair, faintly in the fading moon,
Stirred white; the rough hands rested on her breast.

The caller did not knock. He stooped and entered;
He did not close the door; he made no sound.
The weary women in their heavy rest
Slept on. He raised his giant hand and blessed
Them with a moment's cross, and then he centered
His slow smile where the sleep was more profound.

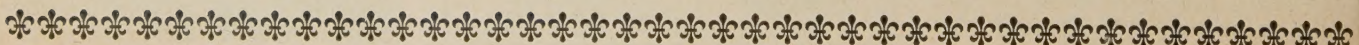
Stooping again, as lightly as a child
Takes in his arms a kitten from the floor
He knelt and pressed his heavy arms around
The silent mother and he made no sound;
He rose as tall as the room would let; he smiled
Downward to her and tiptoed to the door.

The sun was rising as he stepped outside.
His warm arms warded off the morning chill.
The moon was the balloon a playful child
Drops from a top window. The planets filed
In circles all about. From high the guide
Of golden light (not sunlight) reached to fill

The lower blue with gold. Soon all was gold.
The sleeping mother in his arms was set
In gold. "Do you not hear the songs that guide
Us through and to the light?" he asked. She tried
To speak, or so it seemed. She was not old.
Her eyes opened. "Joseph," she said. "Not yet,"

He said, "but soon." She saw and smiled. "I told
Them you would come for me." She closed her eyes.
He met her at the singing of the gold.

(Rev.) CHAD WALSH



The Living Church

Ninth Sunday after Trinity
August 14, 1960

For 81 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

PISCOPATE

Bishop Van Dyck Dies

The Rt. Rev. Vedder Van Dyck, Bishop of Vermont, died in Burlington, Vt. on August 2d, after a short illness.

Bishop Van Dyck had been hospitalized on July 29th for a respiratory infection, and apparently had been resting comfortably after a tracheotomy on August 1st.

Bishop Van Dyck was born in Bayonne, N. J., on July 18, 1889. He attended Columbia University and the General Theological Seminary, receiving the degree of Doctor of Sacred Theology from the latter in 1914. He was made a deacon in 1914 and ordained to the priesthood in 1915. He was consecrated sixth Bishop of Vermont on February 25, 1936, by Presiding Bishop James DeWolf Perry.

Before his consecration Bishop Van Dyck served churches in Farmingdale and Eastford, L. I., N. Y., and was rector of St. Mary's Church, Amityville, L. I., N. Y., from 1917 to 1929. He was rector of St. Paul's Church, Burlington, Vt., from 1929 until he became bishop.

Funeral services were held on August 4th at St. Paul's Church, Burlington, Vt., with Presiding Bishop Lichtenberger reading the Burial Office and the Rev. Harvey D. Butterfield, rector of St. Paul's, celebrating the Eucharist.

Bishop Van Dyck is survived by his wife, May Estelle (Ketcham), a daughter, Mrs. John Emerson, and a grandson.

The standing committee of the diocese has set November 3d as the date of a special convention to elect a diocesan.

MILWAUKEE

Approach, not Escape

"The problems and opportunities for Christ in All Saints' Cathedral [Milwaukee] and the area around it are the problems and opportunities which face the whole Church, and the issues raised in our cathedral and the whole Church are the same." So declared the Very Rev. Edward Jacobs, dean of All Saints', in commenting on disagreements in his congregation [L.C., July 24th].

Dean Jacobs told THE LIVING CHURCH: "The Church speaks in terms of dialectics and confrontation, though some Churchpeople think and speak in terms



Bishop Van Dyck: For 24 years an apostle.

of static tradition and unchangeableness. The Church speaks in terms of objective action in a world of flesh and blood, though some may wish her to speak only of subjective devotion. The Church speaks of a militant and redeeming approach to a fallen world. She cannot satisfy those who wish her to speak in terms of 'peace,' 'refuge,' and escape from the world of flesh and blood.

"The Church speaks of God's love, justice, and omnipotence, not of a God who is a sentimental old man in heaven. She speaks of liturgical action, the corporate worship of the people of God, not of ceremonies, niceties, individualism, and ceremonial uplift.

"I am convinced that a great deal of our difficulty in living out our commission to be bearers of Christ in the world is due to the fact that converts are not told the naked truth about the Christian religion and the Catholic Church as we are privileged to have it and live it under God within the Anglican Communion. Many of us are distressed because Episcopalians spend an inordinate amount of time and energy on ceremonial matters while the issues of sacramental living go by the board.

"Can we go on having a privileged community, engaged primarily in cere-

monial activities and ceremonial controversy on Sunday, and close our eyes to the *Word made Flesh* all around us during the other six days? Ceremonial is necessary for decency and order in Catholic worship, but it was never meant to be an end in itself, for when it becomes an end it becomes an idol, robbing God of His glory and us of our energy to serve Him.

"Recent disagreements at All Saints' have caused pain to many members of the congregation and to me. But such events may be productive of great good, for they make increased demands upon our Christian charity. We must exhibit the bond of charity within our own cathedral family if we are to present Christ's command to love to our community.

"We are a congregation confronted and challenged by Christ, and our eyes are being opened to the real issues. As our eyes are opened by Christ, we of All Saints' look out upon our community and see there the need for loving service in the name of Christ. We will, I pray, re-examine our whole parochial philosophy.

"What is true for All Saints' in its inner-city location is just as true for every urban, suburban and rural parish. God grant that we may meet both change and challenge as Christ's faithful soldiers and servants."

YOUNG PEOPLE

Still Friendly

With the election of national officers, a pledge of support to the Episcopal Society for Cultural and Racial Unity, and a reaffirmation of its belief in the United Nations, some 350 members of the Girls' Friendly Society, leaders, and guests closed their week-long national assembly at Asilomar, Calif., on July 22d. The society approved a budget of \$89,000 and turned down the substitution of "Girls' Fellowship of Service" for its present name.

The conferees, who came from six countries and 28 states, spent the week in study, worship, recreation, and legislative sessions. One of the meeting's highlights was a Camping Day, in which all activities took place out-of-doors.

Keynote speaker was Bishop Gordon of Alaska, whose 16-year-old daughter, Paneen, attended as a delegate. Guests

from overseas included Mrs. George O. Simms, GFS World Council president and wife of the Archbishop of Dublin; Mrs. Iwao E. Tsuji, president of the GFS in Japan; and Mrs. Peter McKinley, GFS president in Mexico.

ALBANY

Dean Resigns

The Very Rev. Norman B. Godfrey, dean of the Cathedral of All Saints, Albany, N. Y., has announced his resignation, effective September 1st. He will be succeeded by the Rev. David S. Ball, canon precentor of the cathedral.

The new dean-elect, a native of Albany, is a graduate of Colgate University and



the General Theological Seminary. Ordained deacon and priest in 1933, he served three years as curate of Bethesda Church, Saratoga Springs, N. Y. before going to the Cathedral of All Saints under Dean Brown, who is now Suffragan Bishop of the diocese of Albany. Fr. Ball spent the past year at St. Augustine's College, Canterbury, England, on leave of absence for graduate study.

ARKANSAS

Response to Suggestion

The diocese of Arkansas is putting emphasis this summer on the work of the Church at both extremes of continental North America. On July 5th, a team of

young college men led by the Rev. Limuel G. Parks, Jr., rector of the Church of the Good Shepherd, Forrest City, left Little Rock for Tegucigalpa, Honduras, Central America, to deliver a jeep station wagon which is the gift of the diocese to the missionary work in that field [see cover]. Members of the team are Dorsey Jackson, Newport, president of the Episcopal Young Churchmen; George V. Harris, Jr., Fayetteville; Kirk B. Miller, Forrest City. While in Central America these young men will make themselves available for missionary work. They will return by plane on August 24th. The gift is the result of a suggestion in the bishop's annual address to convention that the diocese reach beyond its quota for the missionary work of the Church. The response from the Episcopal Churchmen of Arkansas, the Woman's Auxiliary, and the Young Churchmen of Arkansas, made this gift possible. Bishop Richards of Central America has assigned the jeep for use in the Puerto Cortes area.

At the same time, Trinity Cathedral, Little Rock, has a project of its own involving a team of young people under the direction of the Rev. R. G. Jones, assistant at the cathedral. This team, which has gone to Alaska, includes Misses Frances Mitchell and Anne Wait, and Jim Mitchell, Bruce Copeland, and Jack Hardcastle. The girls will teach in an Indian school on the Yukon and the boys will engage in the construction of a mission and the addition to a log-cabin rectory in Tanana, as well as in making addresses, etc.

The two teams will carry the story of the work of the Episcopal Church in Arkansas to Central America and Alaska and upon their return will be prepared to tell of their work in the two mission fields.

UPPER SOUTH CAROLINA

Spearheaded by Laymen

The Mobile Chapel of the diocese of Upper South Carolina was dedicated by Bishop Cole, the diocesan, on July 17th. The chapel is equipped with chairs to seat 40 persons, an altar, pulpit, lectern, a small sacristy, and rest rooms, and is completely heated and air conditioned.

Laymen spearheaded the project, and the generosity of Rimer Mobile Home made the Mobile Chapel a reality.

During the summer the chapel is being used in the Beech Island, Belvedere Bath, and Langley area of the diocese. A schedule for the chapel will be arranged by a committee, so that the chapel can be moved to various areas of the diocese perhaps in connection with county fairs. It may also be placed upon a piece of property which the diocese owns and upon which a new mission will begin operation in the fall.

EAST AFRICA

Vigilantes Discouraged

Anglican, Presbyterian, and Methodist Church leaders in Kenya have joined in criticizing suggestions for the formation of "private armies" by European settlers. These suggestions have been advanced as a possible solution to the problem of current Congo rioting.

A joint statement was signed by the Most Rev. Leonard J. Beecher, Bishop of Mombasa and Archbishop of the new Province of East Africa, the Rev. R. Macpherson, Moderator of the Presbyterian Church of East Africa, and the Rev. R. Elliott Kendall, chairman of the Methodist Church in Kenya. They said that the responsibility for the maintenance of law and order rested with the lawfully-constituted government of the new republic, and that it was the duty of Christian citizens to seek to support the authority of the State with all the spiritual resources of their faith. [RNS]

Independence in Africa

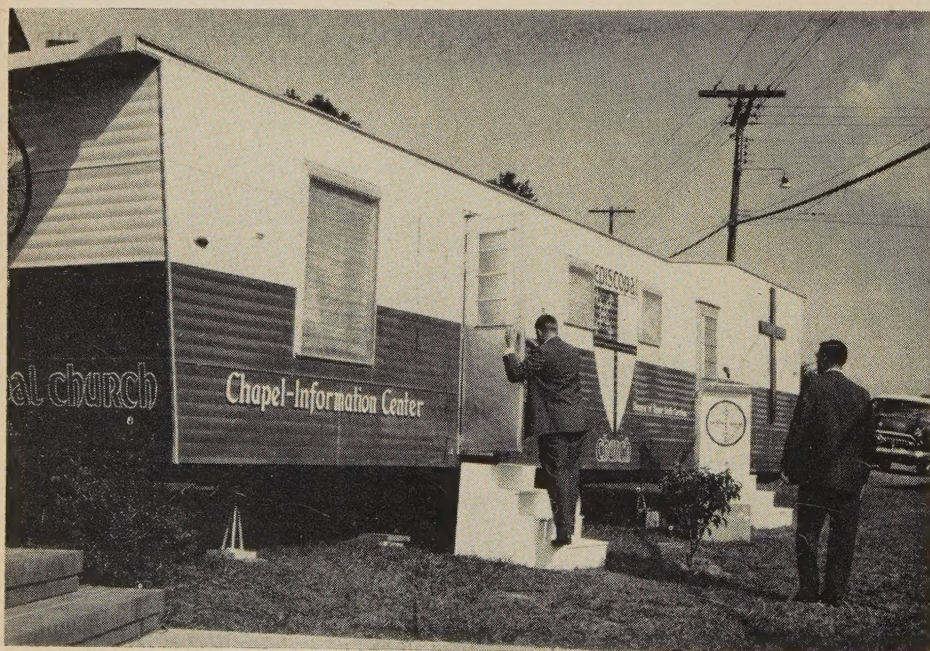
Another step in the progress of the Church toward independence in Africa has been completed. Early this month the Province of East Africa, comprising the Anglican work in Kenya and Tanganyika, was inaugurated [L.C., Feb. 7th].

In a visit to the new province on the occasion of the installment of its archbishop, the Archbishop of Canterbury said:

"I rejoice to know that African Christians are playing a leading part in the peaceful progress of Tanganyika towards self-government and I shall do anything I can to encourage you all to face all your political and constitutional problems in the spirit of Christian fellowship.

"I do not want to learn much about

Continued on page 12



Upper South Carolina's Mobile Chapel: perhaps to county fairs.



The OFFICE BOOK

By the Rev. Paul C. Kintzing, Jr.

Rector, Church of St. John, Bala-Cynwyd, Pa.

This beloved Church of ours needs a convenient, practical "office book." Archbishop Cranmer took the complicated, laborate, mediaeval offices and synthesized them into our incomparable Daily Morning and Evening Prayer. Now there is a genuine necessity to make these two daily official acts of worship easy to use by both our clergy and our laity. We have already done this with the Eucharist; most of our parishes do not (strictly speaking) have the Prayer Book on their altars, but rather just those parts of the Prayer Book required to celebrate the Holy Communion: the "common" or invariable text of the service, and the weekly and daily "proper," or collect, epistle, and Gospel. Obviously there is no need to have the Order of Holy Confirmation or the Psalter in order to celebrate. Thus the Church has wisely eliminated these and in fact *most* of the Prayer Book content) from the *Altar Service Book*.

Why can't we now do the parallel extraction for Morning and Evening Prayer?

The chief reason for such an office book is so that all Episcopalians can pray with the Church her great daily liturgy. The

titles of these services are evidence enough (plus the many pages of lectionary in the front of the Prayer Book) that the intention of the Church is the *daily* praying of these offices. Yet for most of us such participation in the "official prayer for Anglicanism" is no easy matter: it requires a complete Bible and the whole Prayer Book (most of both unused for the office, incidentally); it requires as well much shifting about from book to book, page to page, section to section.

With little effort (but with considerable initial expense) a straightforward text can be put together. I suggest a handsomely done book, well bound, with sufficient ribbon-markers, of a page size not to exceed $4\frac{1}{2} \times 6\frac{1}{2}$ — probably smaller. The thickness would be about one-half the present Seabury or Oxford *Bible-Apocrypha-Prayer Book*. A strong grade of India paper is suggested.

The book would contain: the "common" of Morning and of Evening Prayer printed from actual Prayer Book plates (this is the official book, and the office book ought to look like the Prayer Book, paralleling the *Altar Service Book*); the

Psalter (again printed from Prayer Book plates); the collects throughout the year; and the lessons arranged as they are used from Advent I through the week of the Sunday next before Advent.

In detail these suggestions:

1) *The lessons* ought to begin and end the book for several reasons. Anglicanism rightly gives to Holy Scripture a primacy probably unequalled by any other Christian body, thus the first thing as the text is opened ought to be biblical. As most lessons are read but once in the course of the year, these "outer pages" would have less wear-and-tear. (Even in the excellent Oxford and Seabury combination texts, the binders seem to have problems — the frequent use of materials found at the front of the books soon pulls these apart from the back, and pages begin to fray.) The cycle of lessons can be divided at Easter (as in the missals): Advent through Holy Saturday in the front of the book, Easter to Saturday next before Advent in the back.

Whether the text be King James or Revised Standard is a matter for greater minds to decide, but the structure of any page of lessons would be straightforward: across the top of the page, the name of the week: as "Lent III," then a title to indicate the day: as "Tuesday." Then "Morning Prayer, Psalm 57." (Such indication of the psalms will eliminate completely the need to print the lectionary). Then "First Lesson: Genesis 40:1-18," followed by the actual text of Genesis 40:1-18. Then "Second Lesson: I Cor. 10:1-13," followed by this lesson.

Other than the title indication, no verse numbers should be used in the text.

As a number of lessons are repeated in the course of a year, the second annual use of any lesson could be handled by cross reference; viz: "as on Tuesday after Trinity IV, Morning Prayer." This is especially true of the "propers" for saints' days, as usually these are lifted from the orderly course of lessons read elsewhere in the year. A number of pages could thus be eliminated, and the bulk of the book reduced. Sunday lessons also often come from the ordinary course reading, viz: the second lesson at Sunday Morning Prayer on Advent I is the same as the second lesson at Morning Prayer on the Monday after Advent IV. As Sunday lessons are usually heard publicly, perhaps one set for each office would suffice.

It would be expensive but most helpful were the names of the days (at least) set in rubrics, so that the eye would quickly pick out "Tuesday" from the page.

2) *The Psalter*, printed from Prayer Book pages, would follow the first half-year's-worth of lessons. As the post-Easter lessons with holy days would be larger than lessons up to Easter, the placing of the Psalms next would tend to throw the

Continued on page 11

TV is Here

In the coming months, television and radio will play a profoundly influential role in the national political campaign. TV in particular, although it has only been in widespread use for about 10 years, is now probably the most important single means of communication between political candidates and the voters.

This is just one example of the fact that television is already a major social force which may at times be underestimated by the intellectual. The fact that some well-educated people do not have TV sets cannot counterbalance the fact that 80% of American families do have them. TV is here. Beyond the superficial denunciations of its more obvious faults, beyond an overenthusiastic acceptance of its usefulness in promoting our own concerns, lie more basic questions of the influence of television upon the world of today and tomorrow.

If the candidate who has the best television personality is the one most likely to win, for example, the question may well be raised whether Madison Avenue techniques and other extraneous devices will have a harmful effect on the process of making sober



political decisions. To be sure, such irrelevancies have been characteristic of politics throughout history; but TV raises the problem of coping with new and unfamiliar irrelevancies, plus the appalling possibility that millions of people may be manipulated by one clever man at one time.

Such alarming thoughts are balanced, to some extent at least, by positive advantages of television. If it can be a vehicle of misinformation, it is more importantly and fundamentally a vehicle of information. A candidate who engages in trickery does so in the full view of millions. The promises he makes to one segment of the electorate are heard by all. By bringing the candidate right into the voter's living room, TV presents a fuller, and undoubtedly a clearer, picture of his total personality than any other medium of communication.

But if television has such profound effects on the audience, its effects on what is being televised are equally profound. When TV takes you to the UN, to a Congressional committee room, to a prize fight, or even to a church service, the scene that unfolds is influenced — perhaps crucially — by the fact that it is being televised. The TV audience as a whole has an almost godlike relationship to the struggles and decisions that take place under its all-seeing eye. Does it approve? Does it disapprove? Does it turn the knob

to another station or flick the switch that turns the world off?

These thoughts are the result of reading *The Church in the World of Radio-Television* by John W. Bachman (Association Press, 1960, \$3.50). Dr. Bachman quotes Marshall McLuhan to the effect that "Television may be as decisively the successor to writing as oral speech was the predecessor of writing." He connects this assertion with the theory of Harold Innis that "whenever there is a far-reaching change in means of communication, a social change of consequence must occur, such as the Reformation following the invention of printing. . . . We are moving from a print culture to an electronic culture."

Politics in the television age will probably be neither very much better nor very much worse than politics before television. But it will certainly be different. And the same principle applies to many other aspects of our civilization. An intimacy between great events and the individual, such as we have been discussing, will be paralleled by the curious fact that on television as it exists today great events are largely a form of entertainment sandwiched between other forms of entertainment, with the over-all goal of selling the products of commercial sponsors.

The influence of television on the forms in which Christianity is expressed will undoubtedly be substantial. In the Protestant Churches there is already a trend toward a greater liturgical richness, an appeal to the eye which once was scorned by those who believed the Word of God could be fittingly worshipped only in words. Perhaps TV will mark in many ways a reversal of the trends of the Reformation!

However, the real point of this editorial, and of Dr. Bachman's book, is best summed up in these words from his preface: "For years in religious broadcasting we have been giving overconfident answers to superficial questions. Now we must ask some fundamental questions even though we do not know all the answers."

Whether in politics, or in entertainment, or in education, or in the proclamation of the Gospel itself, the influence of TV in the years to come will be pervasive and powerful. It is high time for Churchmen to start asking the fundamental questions and informing themselves on the existing nature and structure of this new means of communication. Dr. Bachman's book provides an excellent starting point for this effort.

No Softer, but Warmer

Explaining that the old wording had become "obsolete," the Roman Catholic sponsors of the Chair of Unity Octave have published a new set of intentions for the reunion of Christendom, as shown on the next page. The observance was founded by Fr. Paul of Graymoor, an ex-Anglican, more than 50 years ago.

The new wording, published in the *Lamp*, monthly publication of the Graymoor Friars, does not represent any change in Roman Catholic concepts of the nature of unity. But if it is not a softening, it is at least a warming, of the Roman point of view. The

obsolete language had arrogant connotations which the new language tries as much as possible to avoid. It shares in some measure the spirit of the great Abbé Couturier, the French ecumenist who played such a great role in drawing Anglicans, Protestants, and Roman Catholics into a fellowship of prayer for the unity of the Church.

Now the eight days between January 18th (the feast of St. Peter's chair in the Roman Calendar) and January 25th (the feast of the Conversion of St. Paul) are days on which virtually the entire Christian world is called to pray for unity. The World Council of Churches, with Anglican, Protestant, and Orthodox members, has timed its annual call to prayer with that of the Church Unity Octave, using a list of intercessions and intentions of its own.

Among Anglicans, Fr. Paul of Graymoor has been remembered chiefly as a footnote to a sad page in Church history more generally known as the McGarvey secession. Fr. McGarvey, Fr. Paul, and a few other priests left the Episcopal Church in 1908 over the adoption of the so-called open pulpit canon which gave permission to "Christian men, who are not ministers of this Church" to make addresses in the Church on special occasions. The Graymoor community went over to Rome in a body.

But the passion for the unity of Christendom which made the Episcopal Church's relationship to Rome a live issue in Fr. Paul's mind in the first place continued to burn within him in his life as a Roman Catholic. And though the Church Unity Octave began

and for many years continued as a series of petitions that misguided souls would "submit" to the Roman obedience, it has become in the providence of God something better.

Indeed, this octave of simultaneous prayer in which most of the major Christian Communions of the world are involved may well be the most practical of all the ecumenical programs now in existence.

It makes a difference how things are said. We are reminded of a classic example of the schismatic spirit in an ancient service book: "This is the day on which the Armenians keep a complete fast but we eat fish and eggs to confute their blasphemous heresy." Love can be genuine love and still be tactless. But if love cares about being tactful, it is more likely to achieve love's goals.

The effort at verbal communication involved in the Graymoor restatement does have philosophical and even theological implications. The ability to think in someone else's terms involves an ability to compare ideas and arrive at mutual learnings and insights. The respect for other persons and other Churches involved in the effort is a movement in the direction of that deepest kind of communication which Christians call communion.

Roman controversialists have in the past held no monopoly on arrogant and intemperate language. We hope that someday this kind of language will become obsolete among all Christians when they think and talk about each other, and especially when they lift up their hearts to God in prayer for unity.

(The announcement as carried in the *Lamp* appears below)

Octave Intentions Modified

More than fifty years ago Father Paul of Graymoor began the Chair of Unity Octave. By 1913 a set of intentions for each day of the Octave had become fixed. Since then some of the wording of the expressions has become obsolete. After consultation with the proper authorities, the modified intentions as they appear below were judged suitable. Of course, no change of theological principle is involved. The aim of the Octave is to bring about a return of all separated people to the Church which Christ founded on Peter.

Traditional Version

Jan. 18 The return of all the "other sheep" to the one fold of St. Peter, the one Shepherd.

Jan. 19 The return of all Oriental Separatists to Communion with the Apostolic See.

Jan. 20 The submission of Anglicans to the Authority of the Vicar of Christ.

Jan. 21 That the Lutherans and all other Protestants of Continental Europe may find their way "Back to Holy Church."

Jan. 22 That Christians in America may become One in Communion with the Chair of St. Peter.

Jan. 23 The return to the Sacraments of lapsed Catholics.

Jan. 24 The Conversion of the Jews.

Jan. 25 The Missionary conquest of the world for Christ.

Modified Version

Jan. 18 The union of all Christians in one sole faith and in the Church.

Jan. 19 The return of separated Eastern Christians to communion with the Holy See.

Jan. 20 The reconciliation of Anglicans with the Holy See.

Jan. 21 The reconciliation of European Protestants with the Holy See.

Jan. 22 That American Christians become one in union with the Chair of Peter.

Jan. 23 The restoration of lapsed Catholics to the sacramental life of the Church.

Jan. 24 That the Jewish people come into their inheritance in Jesus Christ.

Jan. 25 The missionary extension of Christ's kingdom throughout the world.

"Great Is Truth"

THE THREE GUARDSMEN and Other Stories from the Apocrypha. By **Edith Patterson Meyer**. Illustrations by **Howard Simon**. Abingdon Press. Pp. 128. \$2.50.

Revised interest in the Apocrypha has at last produced a book on this neglected part of Holy Scripture, designed for children and young people — Edith Patterson Meyer's *The Three Guardsmen*, attractively illustrated by Howard Simon.

Taking its title from the story of "the three guardsmen" in I Esdras 3 and 4, with its climactic pronouncement, "Great is Truth, and mighty above all things" (I Esdras 3:41), the book retells in simple modern speech selected material from each of the books of the Apocrypha.

In *The Three Guardsmen* Mrs. Meyer has given us a readable but scholarly based book on the Apocrypha that will serve as an admirable introduction to this part of the Bible for those in the age group of 10-up. Some of them may even be led to read the Apocrypha itself. A useful feature is the "Index and Guide to Pronunciation."

FRANCIS C. LIGHTBOURN

SHEPHERD OF THE STREETS. The Story of the Rev. James A. Gusweller and His Crusade on the New York West Side. By **John Ehle**. Foreword by **Harry Golden**. William Sloane Associates. Pp. xi, 239. \$4.

If anyone wonders whether the Church ever comes to grips with life as it is lived, he ought to read John Ehle's *Shepherd of the Streets*. In fact, he ought to read it, period.

As the subtitle indicates, *Shepherd of the Streets* is the story of the Rev. James A. Gusweller and his crusade on the New York West Side. This began in January, 1956, when Fr. Gusweller became rector of the Church of St. Matthew and St. Timothy, at 26 West 84th Street. Owing to the population shifts that beset so many a city parish, St. Matthew's and St. Timothy's was about to close its doors. Fr. Gusweller opened them to the neighborhood, integrating numbers of Puerto Rican families and individuals into his congregation and building up what would appear now to be a strong parish.

The story is movingly and dramatically told. It shows an outgoing and energetic young priest deeply concerned for the spiritual well-being of his flock, but more than that for their bodies as well — in particular, for the miserable hovels in which so many of them were forced to

live. It shows him battling with landlords over proper heating and needed repairs, in many instances going to court on behalf of aggrieved tenants. All of this Fr. Gusweller did with the full backing of his bishop and with the help of his wife, Suzie, who remains discreetly in the background but is always there when needed and has obviously made her husband's work her own.

So far as I can recall, the Liturgical Movement is nowhere mentioned in *Shepherd of the Streets*. The book, however, is a splendid commentary on the Liturgical Movement in its wider outreach. Somewhat unusual in the activist type of parson — but worth noting — is Fr. Gusweller's interest in Greek and Latin.

FRANCIS C. LIGHTBOURN

Books Received

ALASKAN APOSTLE. The Life Story of Sheldon Jackson. By **J. Arthur Lazell**. Harpers. Pp. 218. \$4.50.

CONFRONTING CHRIST. By **Elton Trueblood**. Harpers. Pp. xi, 180. \$3.

THE PARABLES. Sermons on the Stories Jesus Told. By **Gerald Kennedy**. Harpers. Pp. ix, 213. \$3.50.

THE MODERN READER'S GUIDE TO THE GOSPELS. By **William Hamilton**. Association Press. Pp. x, 190. \$3.50.

THE LIFE AND TEACHINGS OF JESUS. By **Edward W. Bauman**. Westminster Press. Pp. 240. \$3.95.

INDIA AND CHRISTENDOM. The Historical Connections Between Their Religions. By **Richard Garbe**. Translated by **Lydia Gillingham Robinson**. La Salle, Ill.: Open Court Publishing Co., 1959. Pp. x, 310. \$3.50.

ONE WORLD, ONE MISSION. By **William Richey Hogg**. Friendship Press. Pp. ix, 164. \$2.95; paper, \$1.50.

YOUR FAITH AND YOUR LIFE WORK. By **Elmer G. Million**. Friendship Press. Pp. 80. Paper, \$1.

THE SPIRITUAL LEGACY OF JOHN FOSTER DULLES. Selections from his Articles and Addresses. Edited with an Introduction by **Henry P. Van Dusen**. Westminster Press. Pp. xxii, 232. \$3.95.

REINHOLD NIEBUHR ON POLITICS. His Political Philosophy and Its Application to Our Age as Expressed in His Writings. Edited by **Harry R. Davis** and **Robert C. Good**. Scribners. Pp. xviii, 364. \$6.50.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

August

14. Church of the Messiah, Las Animas, Colo.
15. Church of St. Mary of the Angels, Hollywood, Calif.
17. All Saints', Denver, Colo.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.; St. Paul's, Shigawake, Quebec, Canada
19. St. Peter's, Fort Atkinson, Wis.
20. Church of the Good Shepherd, East Chicago, Ind.

sorts and conditions

THE OTHER DAY, Fr. Andrews and I were talking about editorial problems that face an independent Church magazine. He remarked that when he first joined the staff he had thought that the thing that took courage was the publication of a hard-hitting editorial disapproving of some action of the great and powerful.

BUT within two weeks he had learned otherwise. The thing that really takes courage is the reporting of facts.

THIS certainly squares with my own experience. Once, some years ago, when I wrote an editorial scolding the House of Bishops for what seemed to me to be a particularly foolish action, I received a congratulatory letter from a Baptist editor commending me for my daring. I had to write back to him that in the Episcopal Church everybody scolds the House of Bishops. In the realm of editorial-writing, it sometimes takes more courage to agree with the bishops than to disagree with them.

THE REAL TEST of an editor, however, comes in the reporting of news. Here conscience comes into play, and does not always win. It took us a full year to report (in small type in the back of the magazine) that a monk had married a nun. Worse than that, I know of two major Church embezzlements, one before my time and one several years ago, which **THE LIVING CHURCH** learned about confidentially and did not follow up.

USUALLY, however, we come through, taking our lumps in the process. A well-known Church writer became a Buddhist and we reported it, although Church authority had managed to keep the story out of the secular press. We followed the line of duty in reporting that some of the clergy of one diocese were forming a political machine.

I AM very proud of our own diocesan bishop, who happens to be the president of the corporation that owns **THE LIVING CHURCH**, for his lack of complaints when we report an uncomfortable situation in which he has a part. But not all bishops are like that!

IT SEEMS that everybody expects us to have opinions, and doesn't mind too much when we express them. But when we report embarrassing facts — that is when the heat really gets turned on!

PETER DAY

Window on the World

(fiction)

by Bill Andrews

Thursday, August 11, 1960. When Fr. Carter left for his vacation, he asked our y-readers' group if we wanted to keep up the daily round of Morning and Evening Prayer during his absence. We said we did, though it meant quite a bit of extra duty for those of us who were not vacationing.

Tonight was one of my times to read evening Prayer. I started with an empty chapel, but during the General Confession I heard steps and the thump of a neeler being dropped into position. I turned to announce the Psalms, and saw a family group, strangers to me, kneeling near the back of the chapel.

They sounded out the responses firmly, and I remember particularly the strong voice of the father on the last verse of psalm 61, "So I will always sing praise unto thy name, that I may daily perform my vows."

Then, after the scriptural passage from Esther and the wonderful tale of Paul's shipwreck, I brought the service to a close with creed, three collects, the general thanksgiving and the grace.

I went out to the sacristy, shed my surplice, returned to put out the candles, and then walked down to the aisle to the door. The children of the worshipping family were already out of the church, and I could hear them shouting to each other and racing about the lawn.

The father and mother took a few moments to finish their private prayers and then came up to me in the doorway. They were, it appeared, transcontinental tourists, dressed in sports clothes, tanned, a little tired-looking. I could see, by the curb, the mudstained station wagon with its rear end and its roof carrier heavily laden with baggage.

"Thank you for the service," the man said. "You read it very well."

I returned my own thanks for the compliment and introduced myself, explaining the absence of Fr. Carter.

The man introduced himself and his wife. "We're just back from the overseas mission field," he said. "We're in the States on a furlough, and we're heading for my home in California."

Fr. Smith (he was a priest, despite the sports shirt) declined my offer to take the family home to dinner, but he did accept my offer to find him an inexpensive motel. And, after some urging, he agreed to visit us during the evening.

All my years in the Church, I have understood that we had foreign missions, that we should support them, and that they did a worthy work. But my ideas

on the subject were vague and my emotions were certainly not enlisted in behalf of them.

I suspect that the arrival of the Smiths, and the two brief hours I spent with them in my suburban patio tonight, have made a permanent change in my thinking. For I found myself hanging on every word as he told of the work in primitive villages, of the fight against disease and insects, bleak poverty and illiteracy, the backwardness of both a pagan native tribal leadership and a nominally Christian urban bureaucracy.

I suppose I was influenced by the exotic elements of his story — jungle and danger, the tropical verdure and the



black, threatening nights. But it hit me harder, I think, to hear of the huddled little congregations in tottering shack-chapels, trying to sing hymns to the accompaniment of a termite-riddled reed organ. His story of a river-bank mass Baptism in a back-country village made me conscious of the relative wealth and splendor of a suburban parish like St. Martha's, with its beautiful carved font and its well-appointed baptistry.

But the most impressive thing of all to me was not the difference between the work in the Smiths' field and the work here in Oakburg. What really hit me was the sameness.

We have the same round of birth, Baptism, instruction, Confirmation, marriage, and death. We have the same worship of the same God. The same kind of people weep the same kind of tears, dread the same kind of terrors, rejoice in the same things.

Perhaps, after all, the cliché that all men are brothers is something more than a piece of pious verbalization.

I found myself surprised a little that the Smiths themselves were pretty ordinary people, my kind of people. They like comfort. They love their homeland. They have commonplace worries. Their life has been one of heroic sacrifice — but the heroism does not make them odd.

After the Smiths departed to their motel, Sue and I looked at each other. "I feel like somebody had raised a window shade and given me a look at what the Church really is," I said.

Sue's comment was more practical: "I feel that we must raise our pledge for missions."

THE OFFICE BOOK

Continued from page 7

"common" into the very middle of the book, where it is not only most convenient, but also easiest on the bindings, since it is the part most frequently used. The headings of the Prayer Book Psalter ought to be retained, as should the page numbers; a simple table of contents can explain that page numbers proceed in this fashion — in other words, every attempt ought be made to keep any page taken from the Prayer Book exactly as it is there. This will also simplify the printing problem — existing plates can be used without change.

3) *The order for daily Morning and Evening Prayer* would come next, right in the heart of the office book. Again Prayer Book pages. It would be useful also to include the additional prayers which follow these offices in the Prayer Book. Rubrication here as in the *Standard Book of Common Prayer*.

4) *The collects* throughout the year, plus saints' and holy days. These will have to be printed anew, as the Prayer Book pattern includes the epistles and gospels. The collects would have their Prayer Book headings however, with dates and with any rubrics which may govern their usage.

5) *The lessons, part II*; this being the post-Easter continuation of Section I.

Such a book would have approximately 850 pages (as against 2460 in Seabury, 2456 in Oxford): lessons 575 pages, Psalter 180, Morning and Evening Prayer etc. 56, collects 25, and miscellaneous 12-14. Thus it would be well under an inch thick — easily held and convenient for carrying out.

Were the Church to think such an office book desirable, some means would have to be found to underwrite initial costs. The price to the Church would have to be kept under \$10 were this text to have any widespread use. But the fruits would justify almost any cost: a deeper corporate praying, a greater familiarity with Anglicanism's common prayer, a marked increase in orderly Bible reading.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies or emergencies.

August

14. New Westminster, Canada
15. New York, U.S.A.
16. Ngo-Hsiang (Hankow), China
17. Niagara, Canada
18. Niger, The, West Africa
19. Niger Delta, West Africa
20. North Carolina, U.S.A.

LETTERS

Continued from page 2

approves, even though you state that, "We don't know just which of the American Legion's policies Mr. Bayne objects to, and we don't think it matters much what they are."

I'm afraid that a lot of people might differ with you there, because they might think that it "matters *very much*" what the policies are of any organization being mentioned critically in an editorial in a periodical which is frequently recognized as the official spokesman for a large denomination of the Christian Church.

Therefore, to say that young Bayne "stands in the company of the founders of our country, to whom principles were worth the risk of 'their lives, their fortunes, and their sacred honor,'" is rather heady prose to apply to the act of a young lad, who may have been slightly "teched" instead. Courage without judgment is not particularly admirable. History, both ancient and modern, lists several pretty scurvy characters with that sort of courage.

It seems to me that this editorial displays the same lack of considered thinking as that indicated in reports carried in *THE LIVING CHURCH* on activities of certain clerical leaders in various parts of this country — inciting riots, organizing picket lines, and indulging in other activities far removed from those generally related to religion and the Church. Certainly, it would not be out of order to suggest that an effort be made by them and you to fully understand what is involved in such situations — even that the rights, principles and beliefs of many others may be materially affected by such thoughtless acts!

CLEVELAND THAYER

Asheboro, N. C.

Traditional and Improved

I was much interested in Dr. McCrady's article [L.C., April 17th] in which he pointed out that traditional styles in ecclesiastical architecture can be combined with modern improvements and economy in construction.

St. James, James Island (completed in 1960) and St. John's, Johns Island (completed 1956) are evidences also of an emphasis upon traditional architecture. The former is the sixth church on the same site (first was there by 1730); the latter is the fourth church on the same site (1734).

THE LIVING CHURCH has often published the pictures of new and modernistic churches. Why not pictures of St. James and St. John's?

(Rev.) EDWARD B. GUERRY

Fellow of the American Institute of Architects

Rector, Parishes of St. James and St. John Johns Island, S. C.

Editor's Note: See St. John's Church next column.

Thoughtful and Stirring

I thank you for your magnificent editorial, "War Against Communism."

It is thoughtful and stirring. Its plea for self-searching, prayer, and, if need be, resistance "even unto death" is refreshing in its Christian optimism.

ANSON MCCOOK

Hartford, Conn.

Continued from page 6

the economic or political facts of the country. Such knowledge is very necessary, but the great need everywhere is for people to handle material facts in a Godly manner. I shall give such encouragement as I can from England in our joint endeavors. . . ."

Archbishop of East Africa is the Most Rev. Leonard James Beecher, who will continue his work as bishop of Mombasa in addition to his archiepiscopal duties.

East Africa will shortly have a neighboring province, the Province of Uganda.

MINNESOTA

Issues at Crow Wing

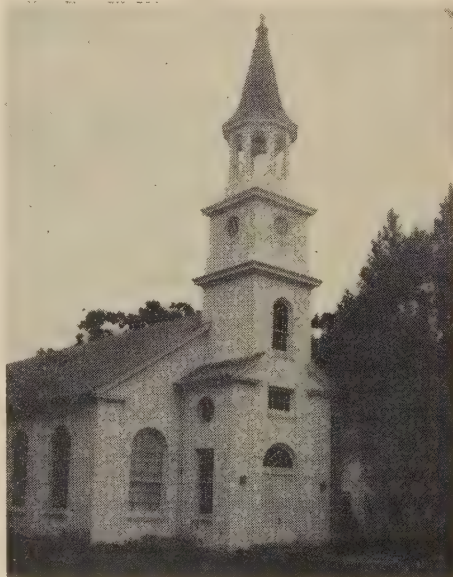
The Minnesota chapter of the American Civil Liberties Union (ACLU) has questioned the constitutionality of a plan to construct a Roman Catholic chapel on Church-owned land to be completely surrounded by a state park.

At issue is a parcel of land, now the site of a cemetery, which lies within the bounds of the proposed Crow Wing state park. The park will be built on the site of the vanished town of Crow Wing, one of the oldest settlements in Minnesota.

Mr. John Martin, assistant director of state parks, said it was hoped that eventually some buildings of the historic community could be reconstructed. In connection with the proposed reconstruction, area Knights of Columbus would like to build a Roman Catholic chapel in the Church cemetery at Crow Wing. The cemetery and chapel site were to be excluded from a 90-acre tract of land owned by the Bishop of St. Cloud, Minn., which will be sold to the state to form a portion of the park.

Mr. Martin said he hoped some Episcopal Church group would come forward to take responsibility for preserving an Episcopal cemetery that also lies within the bounds of the park site. [RNS]

St. John's Church, Johns Island: Traditional.



BRIEFS

OUTSIDE ST. PAUL'S, A BOMB: According to RNS reports, at the height of Communist-inspired riots in Italy, passersby found a bomb outside St. Paul's Episcopal Church, in Rome. Police were rushed to the scene and the bomb dismantled.



NO HOLY GROUND: Roman Catholic Bishop Schexnayder of Lafayette, La., has warned his diocese that Roman Catholics guilty of criminal negligence in automobile accidents resulting in their deaths would be denied Christian burial. His edict noted that while the action "is quite severe, we trust it will impress upon the faithful the seriousness of the moral issue involved. . . ."



RELIGIOUS WRITING: A Religious Writers Conference will be held at Syracuse University on October 21st and 22d. Instruction is offered in writing short stories and fiction, articles, and curricula, and in editing parish papers. Fee is \$6.00. Information: Robert Root, Religious Journalism Program, Syracuse University, Syracuse 10, N. Y.



ACOLYTE ON WHEELS: James Dougherty, acolyte of Calvary Church, Conshohocken, Pa., celebrated Independence Day by winning the area Soap Box Derby championship. Next step: the finals in Akron, Ohio.



THERE'LL ALWAYS BE AN ENGLAND: The "Church of the Province of New Zealand" commonly called the Church of England recently rejected a proposal to delete the second phrase from the organizational title, despite a claim that the phrase was misleading and a hindrance to evangelism. [RNS]



PAINTED SHOVELS AND EXUBERANCE: The members of Christ Church, Flint, Mich., broke ground for their new church building with such exuberance that they almost dug the foundation. Truckloads of painted shovels were distributed among the congregation and each member who excavated then kept his shovel as a souvenir.



BISHOP'S BAY: A unit of the completed Grace Cathedral will honor the Rt. Rev. Edward Lambe Parsons, third Bishop of California, who died recently. According to W. W. Crocker, chairman of the Grace Cathedral Golden Anniversary Committee, one of the three transverse bays which are to be added to the present structure will be designated "the Bishop Parsons Bay." Anyone desirous of making contributions to this memorial may indicate his wishes either to a member of the Golden Anniversary Committee or to the Golden Anniversary Committee headquarters, 25 California St., San Francisco 11.

London Letter

by RICHARD ROWE

The fate of Africa continues to dominate both the political and religious scene, as viewed from Britain.

While news from the Congo has hit the headlines, the departure of the Archbishop of Canterbury for East Africa, to inaugurate a new Province of East Africa, went almost unnoticed [see page 6].

The Archbishop of York, who returned recently from a Central African tour arranged to mark the centenary of the Universities Mission to Central Africa, has just told his diocesan conference of his impressions.

Tanganyika, with relatively few Europeans (as whites are called in Africa) gave many instances of racial partnership and few of political strain, he says. Possibilities of a peaceful future for the virtually self-governing state to be set up in the autumn are strong, he believes. Tanganyika's likely first Prime Minister is Julius Nyerere, a practicing Christian.

The situation is very different in Nyasaland, the almost "all-black" state included, very much against its will, in the Federation of Central Africa on its creation in 1953. Linked to copper-rich Northern Rhodesia (2,000,000 blacks, 70,000 whites) and Southern Rhodesia (2,000,000 blacks, 250,000 whites), its people deeply distrust the intentions of the dominant whites of Southern Rhodesia and have never forgiven the manner in which their wishes were ignored. The Archbishop found a spirit of brooding resentment.

On one occasion, it even affected the reception he received. At one mission station his reception was less than warm because the word had passed round that he was a "Federation Archbishop."

By and large, however, Dr. Ramsey found African Christianity to be tough, loyal, zealous, and enthusiastic — the fruit of a century of heroic saintliness.

He reported that everywhere he went he found enthusiasm for the creation of the new province. It combines two strongly contrasted types of Anglican tradition, three of its dioceses having been founded by the High Church U.M.C.A., the rest by the strongly Evangelical Church Missionary Society. The Archbishop believed the combination would prove a powerful witness to Anglican unity.

The Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves, has announced that he will return to his see in mid-September, which would, in any case, have marked the end of the leave he was due to take when he began his self-imposed exile. It remains to be seen whether the Nationalist government will allow him in or whether it will declare him a "prohibited immigrant" on his arrival. "My passage is booked," is all the bishop is prepared to say.

During the past week the British minority racist groups, which systematically interrupt the bishop when he speaks in public on the South African political situation, have extended their activities by plastering the window of an S.P.C.K. bookshop with racist leaflets when the bishop preached at Bournemouth.

Another valiant South African Churchman is likely to be in the limelight next week when Collins publishes *Brief Authority* by the Rev. Charles Hooper, former university lecturer appointed to direct Anglican missions in the Marico Reserve by Bishop Reeves some years ago.

The first half of his book, despite its description of the break down of all contact with his "white" parishioners, paints what is perhaps the most revealing picture yet given of the warmth, the subtlety and devotion of first and second-generation African Anglicans and of their loyalty to the Church. More is conveyed of the African capacity for Christian joy than your correspondent recalls in any other book. There is, too, a distinction about the writing which lifts *Brief Authority* well out of the category of "missionary literature."

The second half of the book is as distressing as the first is full of encouragement. It describes the steps by which Fr. Hooper's African friends and parishioners decided to defy the law requiring women, for the first time, to carry passes. The story of the attempt of the Mobile Patrol of the South African Police to impose passes on the women of the Reserve has no parallel in English since the truth was first told about Hitlerite Germany's treatment of the Jews.

Visitors

Eight brothers of the Reformed Community of Taizé, France, recently visited England at the invitation of the Bishop of Sheffield, the Rt. Rev. L. S. Hunter. They gave a series of three lectures on the life and liturgy of the community and their work for unity. They also addressed 120 clergymen at Lambeth Palace. Anglican bishops and priests, the moderator of the English Presbyterian Church and a Greek Orthodox Metropolitan were among those present. [EPS]

NCC

Christian Action

Under the slogan "Christian Action for Freedom," Protestant, Anglican, and Orthodox women in this country are supporting Church projects to train young women in nutrition, hygiene, first aid, and homemaking in Chile, Ethiopia, Nigeria, and Burma.

Offerings received on World Community Day, November 4th, when the women will assemble in thousands of churches for services of dedication, will be channeled to those four areas to help prepare

native women in raising their countries' standard of health.

The observance is sponsored annually by the United Church Women, a department of the National Council of Churches, which represents some 12,000,000 women in American Churches. [RNS]

COMMUNICATIONS

To Become Broadcasters

U.S. Protestant and Anglican clergymen and laymen, together with Christian Church workers from overseas, will gather in New York for a 12-day course in how to become religious broadcasters.

The occasion will be the annual International Television-Radio Workshop, to be held August 1st-12th at the Interchurch Center.

Joint sponsors of the workshop are the Broadcasting and Film Commission and United Church Women of the National Council of Churches; the Protestant Council of the City of New York; the New York State Council of Churches; the New Jersey Council of Churches; and the World Commission for Christian Broadcasting.

SCHOOLS

FOR GIRLS

Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

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Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

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Episcopal School for girls on the Hudson. Under directors of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

CLASSIFIED

advertising in *The Living Church* gets results.

CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins. 1755 Broadway, New York City.

FOR RENT

COTTAGE AVAILABLE August 6th to September 15th. Accommodates six. Five miles from Ocean City, Maryland. \$50 per week. Phone Rev. William Dewees, Atlantic 9-7684, Ocean City, Md.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request, Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

OF INTEREST TO WOMEN

\$50.00 CASH to your church, school, lodge, club or auxiliary. Distribute 84 bottles of Rawleigh Vanilla or Summer Drinks. Also free coffee urns. Write: Rawleigh's, Dept. H-32-LCH, Freeport, Ill.

POSITIONS OFFERED

WANTED: HOUSEMOTHER at St. Mary's School for Indian Girls, Springfield, South Dakota. Write: Headmaster or call Springfield 156.

CASEWORKER — Addition to resident staff of private agency serving dependent boys age 9-16 years. M.S.W. preferred. Salary according to qualification, good working conditions and vacations. Resort area. Write, Director, Allendale School, Lake Villa, Illinois.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. Gordon L. Graser, formerly rector of the Church of the Good Shepherd, Greenwood Lake, N. Y., will on September 1 become vicar of St. Cecilia's Church, Tampa, Fla.

The Rev. Stanley F. Hauser, formerly rector of Zion Church, Charles Town, W. Va., is now rector of St. Mark's Church, Houston, Texas. Address: 3816 Bellaire Blvd., Houston 25.

The Rev. T. Carleton Lee, formerly rector of St. Philip's in the Highlands, Garrison, N. Y., is now assistant at St. Stephen's Church, Port Washington, L. I., N. Y. Address: 9 Carlton Ave.

The Rev. Robert H. Manning, formerly assistant priest at the Church of St. Edward the Martyr, New York, is now vicar of Holy Cross Church, Thomon, Ga., and Trinity Church, Harlem. Address: Box 211, Thomon.

The Rev. John H. Peatling, formerly assistant minister at St. Paul's Church, Lansing, Mich., is now associate director of the division of curriculum development in the National Council's Department of Christian Education. Office address: 22 Havemeyer Pl., Greenwich, Conn.; home: 22 Stuart Dr., Old Greenwich, Conn.

The Rev. Milton A. Rohane, formerly associate rector of St. Mark's on the Mesa, Albuquerque, N. M., is now vicar of St. John's Mission, Farmington, N. M. Address: 741 Zuni Dr.

The Rev. Harry B. Whitley, formerly rector of St. James' Church, Farmington, Conn., will on September 15 become general secretary of the department of Christian education of the diocese of Connecticut.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Nigeria Diocesan Headquarters

Previously acknowledged in 1960	\$30.00
T. G., Seattle	1.00
	\$31.00

South African Relief

Previously acknowledged in 1960	\$190.00
P. J., Dallas, Texas	10.00
	\$200.00

Sisters of Nazareth, Tokyo

Previously acknowledged in 1960	\$3.00
C. N., Los Angeles	1.00
	\$4.00

Community of Divine Charity, Japan

Previously acknowledged in 1960	\$16.00
A. A., Alexandria, La.	12.00
	\$28.00

Chile Earthquake Victims

Previously acknowledged in 1960	\$156.70
Mrs. B., Oakland, Calif.	2.00
A. O., Santa Barbara, Calif.	50.00
	\$208.70

Tokyo Cathedral

Previously acknowledged in 1960	\$10.00
J. R. M., New York	5.00
L. W., Hattiesburg, Miss.	5.00
	\$20.00

Changes of Address

The Rev. Edward Holtam may be addressed after September 15 at 980 Memorial Dr., Cambridge 38, Mass., not at 33 Bowdoin St., Boston as was reported in the issue of July 24.

Organists

Mr. John M. Boe, formerly on the faculty of the University of Texas, will on September 1 become director of music for Seabury-Western Theological Seminary and organist and choirmaster for St. Luke's Church, Evanston, Ill. Mr. Boe is a fellow of the Royal College of Organists (England). In his new work he succeeds Dr. Thomas Matthews, who will be organist and choir director at Trinity Church, Tulsa, Okla.

Ordinations

Priests

Michigan — On June 29, the Rev. Ernest I. St. Johns, assistant, St. Timothy's, Detroit.

Deacons

Idaho — On July 18, Marshall D. Vandergriff, to serve Calvary Church, Jerome; Charles F. Wilson, St. Paul's, Blackfoot.

Michigan — On June 29, William Brewster, assistant, Emmanuel Church, Geneva, Switzerland; J. A. Frazer Crocker, assistant, Trinity Cathedral, Davenport, Iowa; Dr. Henry N. Fukuda, assistant, All Saints', East Lansing, Mich.; C.



Corydon Randall, to serve as curate at Grace Church, College Hill, Cincinnati, while taking graduate work at Hebrew Union College; Robert H. Richardson, assistant, St. Paul's, Lansing, Mich.; Joseph B. Weathersby, assistant, St. Andrew's and St. Mary's, Detroit.

North Carolina — On June 20, James O. Walker, Jr., in charge, Galloway Memorial Church, Elkin; On June 21, Leland S. Jamieson, assistant, St. Michael's, Raleigh; William E. Pilcher, III, in charge of churches at Enfield and Halifax. On June 29, Robert M. Cooper, in charge of churches at Hamlet and Laurinburg; Herbert S. Wentz, in charge of St. Christopher's, Garner.

Olympia — On June 24, Thomas E. Dobson, curate, St. John's, Olympia, Wash.; John J. Miller, curate, St. Mary's, Tacoma; Brian F. Nurdling, curate, Trinity Church, Everett, Wash.; Larry A. Westlund, curate, St. Stephen's, Longview.

South Florida — On July 10, Norman B. Feaster, curate, St. Martin's, Pompano Beach; on July 16, Austin R. Cooper, curate, St. Andrew's, Hollywood, Fla., in charge of the Transfiguration, Opa Locka.

Tennessee — On June 29, David E. Babin, deacon in training at St. John's, Knoxville, and William J. Moore, at the Church of the Holy Communion, Memphis; Benjamin H. Shawhan, Jr., in charge, Trinity Church, Mason, and St. Thomas', Somerville; and Donald M. Williamson, in charge of forming a new mission in Bristol, Tenn. On July 1, John P. Davis. On July 6, William C. Fraser, in training at St. Peter's, Chattanooga.

Resignations

The Rev. Lloyd M. Alexander has resigned his work at St. Cyprian's Church, Hampton, Va. He will continue to be in charge of St. Augustine's Church, Newport News, Va.

The Rev. Roy M. Frye has resigned as director of Christian education at Holy Trinity Church, West Palm Beach, Fla., and will do graduate work at the University of Indiana, Bloomington, Ind., beginning in September.

The Rev. Roger S. Smith resigned some time ago as rector of St. Paul's Church, Fort Fairfield, Maine, in charge of the mission at Mars Hill. He is now a special teacher in the industrial relations department of the Arabian American Oil Company. Mail to Mr. Smith should be sent by air. Address: Aramco Box 2506, Dhahran, Saudi Arabia.

Living Church Correspondents

Mrs. Creighton B. Smith is now correspondent for the diocese of Michigan. Address: 63 E. Hancock Ave., Detroit.

Rev. James H. Taylor, Jr., Route 1, East Latka, Fla., is now correspondent for the diocese of Florida.

Missionaries

The Rev. James R. Harkins, who has been serving St. Alban's Church, Brooklyn, is now serving a missionary at St. Luke's Hospital, Ponce, Puerto Rico.

The Rev. Charles R. Matlock, Jr. has returned his work in Baguio, Philippines, after furlough the United States.

Dr. William R. Orr left New York in July and for Pakistan. Reappointed to that country, he is expected to be assigned to the United Christian Hospital in Lahore.

The Rev. John D. Zimmerman, who is now on the staff of the Anglican Bishop in Jerusalem, may be addressed at St. George's Close, Box 18, Jerusalem, Jordan.

Armed Forces

Chaplain (Capt.) Richard T. Middleton, formerly addressed in San Francisco, may now be addressed: USA Eng. Cen. Engr. 5017, Fort Leonard Wood, Mo.

Births

The Rev. Walther R. Dettweiler and Mrs. Dettweiler, of St. John's Church, Newark, announced the birth of a son, Richard Bruce, on June 26.

The Rev. William W. Eastburn and Mrs. Eastburn, of St. John's Church, Odessa, Texas, announced the birth of their third child and first daughter, Katharine Elva.

A clever birth announcement described Katharine's arrival on July 4 as a population explosion.

The Rev. Vincent C. Flemmings and Mrs. Flemmings, of the Church of the Ascension, Kansas City, Kan., announced the birth of their third child, Andrea Michelle, on July 13.

The Rev. John P. Gorsuch and Mrs. Gorsuch, of St. John's Church, Great Bend, Kan., announced the birth of their first child, Anne Elizabeth, on July 10.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Charles Eduard Eder, retired priest of the diocese of Pennsylvania, died on July 22d at his home in Philadelphia, at the age of 73.

Mr. Eder was born in Philadelphia in 1887, was graduated from St. Stephen's College, and attended the General Theological Seminary. He received the M.A. degree from the University of Pennsylvania in 1917. Temple University awarded him the degree of Doctor of Divinity in 1937. Mr. Eder was ordained to the priesthood in 1915, and served churches in the Philadelphia area until his retirement last year. He was rector of Grace Church, Mount Airy, Philadelphia, Pa., from 1925 until 1959.

Survivors include his wife, Lucille; a son, the Rev. Craig E. Eder, chaplain at St. Alban's School, Washington, D. C.; a daughter, Mrs. Joseph H. Laird, wife of the vicar of St. Mark's, Honey Brook, Pa.; and three grandchildren.

The Rev. John Freeman Como, rector of St. Andrew's Church, Port Angeles, Wash., died May 31st in Port Angeles, of a heart attack.

Fr. Como was born in St. John, N. D., in 1896, and was graduated from the University of North Dakota in 1918. He was ordained to the priesthood in 1927, and served churches in Montana before going to St. Andrew's in 1939. He was the author of various theological books.

Surviving Fr. Como are his wife, Anna Margaret Brophy Como, and a daughter.

The Rev. Waldo Russell Hunt, priest of the diocese of Michigan, died in Detroit on July 26th at the age of 66.

The Rev. Mr. Hunt was born in Detroit in 1894. He received his B.A. at the University of Michigan in 1916, and was ordained to the priesthood in 1942. He served as rector of St. John's Church, Wayne, Mich., and as vicar of St. Andrew's, Drayton Plains, from 1951 until his death.

He is survived by his wife, Myrtle; and two children, Sgt. Peter R. Hunt and Mrs. Barbara Kubitskey.

Constance Adams De Mille, 87 years old, died on July 17th, of pneumonia.

Mrs. De Mille was the widow of the late Cecil B. De Mille, Churchman and producer of various motion picture films, who died last year [L.C., Feb. 1, 1959].

Lucile D. Pinkham, chairman of the history department at Carleton college, and wife of the Rev. Victor E. Pinkham, associate professor of history at that college, died June 24th of a heart attack, in Northfield, Minn.

Dr. Pinkham was born in 1904 at Minnetonka, Minn., and was graduated from Carleton. She earned the master's degree at Columbia University and a doctorate in philosophy at Radcliffe. She joined the Carleton faculty in 1934, becoming department chairman in 1946.

Dr. Pinkham was a member of Phi Beta Kappa, and of the American Historical Association. She was the author of *William III and the Respectable Revolution*.

Survivors include her husband, former rector of All Saints' Church, Northfield, and a stepdaughter, Mrs. David B. Leonard of Minneapolis.

Annie Amelia (John) Pugh, wife of the Rev. Ernest Pugh, retired priest of the diocese of Massachusetts, died July 16th in Duxbury, Mass., after a long illness, in her 78th year.

Mrs. Pugh had been active in women's work in New Jersey, and for many years had been directress of altar guilds in Somerville, N. J., and in Plymouth, Mass. She and her husband celebrated their 50th wedding anniversary on September 27, 1959.

Besides her husband, survivors include a daughter, Miss Gwladys Dora Pugh, and a sister, Miss Gwladys J. John of Bridgend, Wales.

Zoe Theotiste Garig Carson, widow of the late bishop of Haiti, died on March 18th.

Bishop Carson died in 1948, having spent his retirement years on the island which he had served.

Surviving Mrs. Carson is a son, Harry Roberts Carson, Jr., and a granddaughter, Mrs. Alfred Buckmaster.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS Wilmot & Fifth St.
Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdays:
MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri,
Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 11th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect
Rev. R. M. Wolterstorff, r; Rev. D. W. Gaines, Ass't
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't

Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC & EP

Continued on next page



A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass Mon thru Fri 7; Tues & Sat 9:30; HD 12 noon; MP 6:45 (Sat 9:15), EP 6; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30; 5:45; Thurs & HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL

(Loop Center) 211 W. Madison
Wkdys: MP & HC 7:45; EP 5:15; HC 12:10 Mon, Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30; Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

PORTLAND, MAINE

ST. LUKE'S CATHEDRAL State Street
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs 6:15 & 9:30; C Sat 5

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 MP HC & Ser; Daily 7 ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton, r
Sun 8 & 11. Church built in 1714.

GULFPORT, MISS.

ST. PETER'S-BY-THE-SEA 3100 W. Beach Blvd.
Rev. Frank W. Robert, r
Sun HC 7:30, 9, 11 1S, MP; HC Thurs & HD 9:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church In New Hampshire
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun Masses 7:30, 9:15 (Sung); Daily (ex Fri) 7:30; Fri 9:30; HD 7:30, 9:30; C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3d & Phila. Blvd.
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

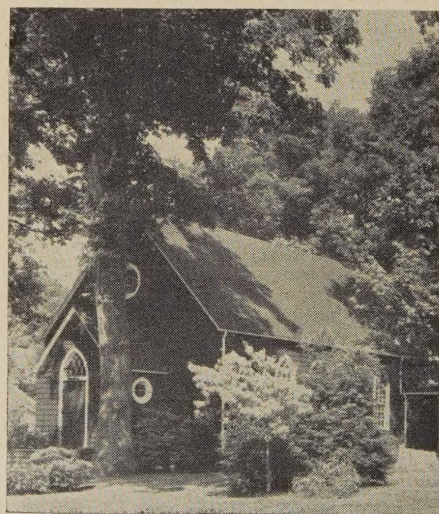
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: MP & HC 7:15 (G & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S; Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 5:45. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6



ST. THOMAS' CHURCH
WHITE SULPHUR SPRINGS, W. VA.

NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30 & 4:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed 10:30, Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8:30 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 11, 5 minutes before HC, Int 12 noon, EP 8 ex Weekdays 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6 & 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9:30, MP 10:40, EP 5:30; Wed 6:15 HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30, 10:30; Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat 4:30-5:30

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S); HD HC 11, (as anno)

TULSA, OKLA.

TRINITY 501 So. Cincinnati Ave.
Rev. Curtis W. V. Junker, r
Sun: HC 7, 8, HC or MP (Family Service) 9, HC or MP 11; Wkdys: HC 7 Tues & Wed; 12 noon Mon, Thurs, Fri, MP 9; EP 4:45 daily

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10, Sat 9:30), Daily EP 5:30; C Sat 12

ALEXANDRIA, VA.

GRACE 3601 Russell Rd.
Rev. Edw. L. Merrow, r; Rev. H. H. Thomas, Jr., c
Sun 7:30, 9, 11 & Daily

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7:30 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9:30, 11; Daily: varied times

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)